

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever” (PSALMS 125: 1).

No. 39, Vol. LXXXI.

Thursday, September 25, 1919.

Price One Penny.

GEORGE A. SMITH.

V.

NAUVOO TO WINTER QUARTERS.

LABORING diligently in the neighborhood of the Staffordshire potteries, preaching, administering the ordinances, organizing branches and attending conferences, Brother George A. was busily occupied until the time arrived to return to America. His health had been very poor during a great part of his mission, his left lung being affected to such an extent that he suffered acute pain at times, and was compelled to desist from public speaking. He never recovered from the affection of his lungs contracted on this mission, but suffered more or less from it until his death. He, notwithstanding this, attended meetings on every opportunity, and never failed to take an earnest interest in promulgating the truth at public assemblies, at the firesides of those who entertained him, among strangers, on the roadside, in public houses, hotels and inns; and he had the happy consciousness on his departure from England that he had done his duty, filled his mission and was acquitted of the responsibility to warn his fellowmen, in that country, of the judgments of Jehovah. During the period of his mission, many hundreds had received the gospel. The Worcester, Stafford and Hereford conference numbered above fifteen hundred members, while the mission consisted of several thousands, having attained a foundation and growth which insured its perpetuation and prosperity as long as it should be the will of the Father that His word should be carried there. On the second of April, 1841, in company with President Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards and family and Wilford Woodruff, Brother George A. sailed out of Liverpool on board the ship *Rochester*, bound for New York.

From the time when Brother George A. first met Miss Bigler

in Kirtland, the attachment then formed between them was tenderly cherished, during all the vicissitudes of their separation. The autobiography from which we glean these pages, is strewn all along with brief allusions to letters passing between them, and the evidence is abundant that their marriage, at some time was a settled affair from the beginning. The bewitching side glances of the young sisters in Manchester never phazed his true heart, though he acknowledges that if it were not that his affections were already placed, and for the impropriety of elders, on missions, paying special attention to any of their flock, the temptation might have been too great for him.

Brother George A. arrived in Nauvoo, from his mission, on Tuesday, July 13th, finding his folks all well; the next entry in his journal is as follows, it is the only one recorded that day: "Wednesday, 14th. Visited Bathsheba W. Bigler." On the following Sunday they were married, Don Carlos Smith performing the ceremony. They struggled along in poverty, as the people generally did in those days, living in small log huts and striving to keep body and spirit alive by such poor means as fell in their way from day to day; but the duties of his Apostleship kept Brother Smith very actively employed. He made a tour with the Twelve of the principal towns of Illinois, holding meetings and baptizing. On his return he met President Joseph Smith at Green Plains, where together they had been conversing privately for sometime, when the Prophet wrapped his arms around the young Apostle, and pressing him to his bosom, said: "George A., I love you as I do my own life." The latter was so much affected, that he could scarcely speak, but replied: "I hope, Brother Joseph, that my whole life and actions will ever prove my feeling and affection towards you." This incident is one which Brother George A. ever reflected upon with great pleasure and satisfaction. It was eminently characteristic of the strong, impulsive, warm-hearted prophet of God, who thus won the devoted esteem of his friends and followers.

In the spring of 1844, Thursday, May 9th, Brother George A. left Nauvoo in company with Elders Wilford Woodruff and Jedediah M. Grant on a preaching and electioneering tour of the Eastern States. After holding several conferences in Illinois and Michigan, Elder Woodruff proceeded to Boston, leaving Elder Smith in the latter State, where he was busily engaged for several weeks holding meetings and advocating the candidacy of General Joseph Smith for the Presidency of the United States.

On July 13th, the first word was received of the murdering of Presidents Joseph and Hyrum Smith. Brother George A. writes in his journal: "We could not believe it." In the evening, Elders C. C. Rich, Graham Coltrin and David Fullmer, who were with Brother Smith in Michigan, started to return home. They united in pronouncing the rumor of the prophet's death a hoax. On the

following day, however, as they were going to meeting, they were met by Brothers Jones and Thompson, from Laharpe. These brethren confirmed the report, giving particulars of that awful tragedy. The journal says: "Our hearts were filled with grief; and we spent the day in mourning. Deep sorrow filled the saints' hearts, and many gave themselves up to weeping." On the 15th, the brethren started directly for home, holding a few meetings on the way, where they were compelled to stop. On the 27th, they reached Nauvoo, and Brother Smith took a most energetic part in the labors of the Twelve, which were unceasingly pursued to carry out the word and will of the Lord respecting the completion of the Temple, etc. He says: "From the twenty-seventh of July until the second of September, I spent my time attending councils, giving instruction, visiting the sick and using all my efforts to hurry on the building of the Temple and to prevent division in the Church." During the trying days, from the death of the Prophet until the exodus from Nauvoo, Brother George A. was occupied attending to public business in that city.

"On Saturday, January 8th, 1846, met in council with the Twelve in the southeast corner room, No. 1, in the upper story of the Temple. Kneeling around the altar, we dedicated the building to the Most High, and asked His blessing upon our intended move to the west, and asked Him to enable us, at some day, to finish the lower part of the Temple, and dedicated it to Him, and prayed that He would preserve it as a monument to Joseph Smith. * * * President Brigham Young addressed the saints in the grove, and informed them that the company going west would cross the river this week.

"Sunday, 9th. I packed up my goods, and sent my family over the river, remaining myself to close up some further business and to fit up an additional wagon. Thirty or forty State troops are in town. In the afternoon the Temple was discovered to be on fire, but it was put out before doing much damage. The band played on top of the Temple."

The people gathered on the Iowa side of the river at Sugar Creek, where the organization of companies of hundreds and fifties and tens was proceeded with as rapidly as possible. On the eighteenth the weather being extremely cold, Brother George A. organized members of his family into a company with Jacob Bigler, captain; Henry W. Bigler, clerk; John D. Chase, commissary. It consisted of twelve persons, with the following outfit: "Five wagons and nine horses, six of which are good and serviceable, two yoke of oxen, one thousand pounds of flour, twelve bushels of corn meal, three bushels of parched meal, three hundred and fifty pounds of sea biscuit, one hundred and fifty pounds of meat, two bushels of seed corn, two of wheat, three of buckwheat, two sets of plow irons, one shovel plow, two spades, two hoes, five augurs, one wedge, thirty pounds of iron, twenty extra horse

shoes, thirty pounds of cut nails, one extra king-bolt, two chains, fifty pounds of soap, three rifles, three muskets, one brace of pistols, two kegs of powder, one hundred pounds of lead, and twenty-five pounds of shot. On the same day he says: "Four pieces of artillery came into camp, two six pounders, one three, and one short twelve pound iron gun."

The gloom of winter, snow heaped around their tents, wind blowing drearily and many people sick, lying in smoky, wet tents, in sight of the comfortable homes on the opposite bank of the great river, which they have left forever, is the picture one must contemplate in reading of the saints' departure from Nauvoo. In the midst of this distress, however, there is a cheerful spirit hovering around them, whispering hope and breathing words of comfort to them to be enjoyed in the far off wilderness, where beyond the power of mobs, "in peace and joy the saints may ever dwell."

For several days, preparations to start were going on, and finally, on the first of March, the company moved, about five hundred wagons in the procession. The travels across Iowa to Winter Quarters, the delays on the way, the many incidents of that most eventful pioneering journey, it is impossible in this brief sketch to trace. About the twentieth of June, Brother George A. and company reached the big camp at Council Bluffs, on the Missouri, and selecting a suitable place for their encampment, pitched their tents. He at once proceeded in council with the Twelve to arrange for the advancement to the mountains.

His journal contains accounts of discourses delivered by President Young on the gathering of Israel, by Elders Orson Hyde and H. C. Kimball, and of the great satisfaction and pleasure the brethren felt at being free from their enemies.

(TO BE CONTINUED).

WARWICK AND KENILWORTH.

The hoary keep of Kenilworth,
 How proudly once it stood;
 With lake, and park, and moat, and bridge,
 And acres broad and good.

There are two ways from Birmingham to Coventry. One is by Rugby: it was my good fortune recently to take the other, through Leamington. In doing so my recollection of a previous visit there, with Elder Erastus W. Snow, was happily revived and the account I wrote of it came back to me with redoubled interest.

Having missed the train as it sped away from the picturesque little station at Stratford-upon-Avon, my companion and I had left the alternative of walking on to Leamington by moonlight, or remaining another night housed at the "Red Horse Inn," the chief place of entertainment in the celebrated town where "the gentle

master Shakspeare" was born and dwelt. We had already visited the carefully restored birthplace and the parish church, which contains the precious bones of the immortal poet, about the sweet repose of which he was so greatly concerned that he wrote for his epitaph these oft repeated lines, which are chiselled in the flat stone that covers his grave:

"Good friend, for Iesvs sake forbear
 To digg the dvst enclosed heare;
 Bleste be the man that spares thes stones,
 And cvrst be he that moves my bones."

There is a tradition, which the custodian of the old church tells, that Shakspeare's wife and daughter "did earnestly desire to be laid in the same grave with him, but that no one, for the curse above said, dare to touch his gravestone." It is the thought that in later times this anathema has had its effect in preventing the removal of his ashes to the world's most celebrated shrine of genius and worth—Westminster Abbey.

The evening was one of summer's loveliest, and the macadamized road leading out of the village along the river's bank was so inviting—arched over with noble elms and lost in the distance in a mazy wood—that we determined upon the long walk of eleven miles to the Royal Spa. The road is through an extremely beautiful region of this most delightful part of England. The landscape on every side is one of surpassing beauty—undulating, wooded, parted irregularly by the serpentine river, which gleams in the moonlight like a silver stream; its lowlands nestling dense groves of dark trees, its rolling hills surmounted with stately mansions set amid the glades of lordly parks.

We noted the milestones by the roadside, which we passed at periods of twenty minutes—the traveling Elders' regular gait—and were charmed with the ever changing scene which the meanderings of the road presented before us. The singing of the night birds, which is common in England, but rarely heard in our western homes, and the starting up of some animal from the undergrowth, frightened at the noise of our heels upon the hard road, enlivened the journey; and together with the fragrant night air of midsummer, laden with odors from the flowery fields and blossoming hedges, charmed all our senses and made the pleasure of our pedestrian journey complete. We arrived at the beautiful town upon the Leam at a late hour, and were welcomed by kind friends, who were roused from their slumbers to let us in. Their hospitality, under the circumstances, was doubly deserving the gratitude we felt and attempted to express.

The Royal Leamington Spa is a very famous watering place. Its attraction originally consisted of some saline springs, which even yet enjoy enormous patronage for their medicinal properties; but its central location, around which are grouped so many places

of interest, does more for the perpetuation of Leamington than the beauty or benefit of the town itself. Here is the famous Midland Oak, said to be in the very center of England, fenced and guarded as a landmark of extreme interest.

Warwick castle, which Scott describes "as the finest monument of ancient and chivalrous splendor which remains uninjured by time," stands upon a rock, at the base of which flows the Avon. Its position is considered very strong, and before the days of gunpowder practically impregnable. The site has been occupied by a fortress, castle or baronial hall, from the time of Alfred the Great, and, according to the same authorities, even reaching back to Cæsar. But its undoubted history reaches through the chivalric period of England's greatness, and upon its walls remain souvenirs of the civil wars which have distressed the nation. Repeated conflagrations have dismantled the spacious halls and robbed the interior of treasures of the wood-worker's and adorer's art.

The visitor to Warwick is invited, as he enters the castle, to inspect the relics of the legendary hero—Guy, Earl of Warwick, whose armor, sword, shield, helmet, breastplate, etc., are exhibited. The enormous size of these personal attachments of the renowned warrior indicate that the monster who wore them was a veritable son of Anak; and this conviction is further confirmed by the prodigious horn, made apparently from the tusk of a mammoth, the flesh fork—about the size of a pitchfork—and the porridge bowl from which the hero fed. The latter is made of bell metal, and contains one hundred and two gallons. It is now used as a punch bowl. The old dame who shows these priceless treasures with much grace and family pride, says that on the occasion of the last earl becoming of age, the punch bowl was filled and emptied three times, to the delectation of the many guests. The park about the castle is extensive and beautifully cultivated, the greensward being closely mowed, and dotted over with a great variety of magnificent trees, enormous oaks and elms, beeches and even cedars of Lebanon.

Within the precincts of this famous old castle, the late Elder Joseph Barfoot, of lovable memory, scientist and saint, was born. He was for years curator of the Desert Museum, and was, in fact, an English nobleman by birth, though unrightfully dispossessed of title and fortune.

At a distance of five miles from Warwick are the ruins of Kenilworth castle, which the writings of Sir Walter Scott have made more famous than almost any other castle of olden times in the realm. It was built by Geoffery de Clinton, Lord Chamberlain to Henry I., and was, in the time of Queen Elizabeth, bestowed by her upon her favorite, Robert Dudley, Earl of Leicester.

This nobleman expended about half a million pounds in enlarging and improving the castle and park. When his improvements were completed he entertained the queen in a style of princely

splendor and sumptuous magnificence of which we have no example in more modern times. An elaborate description of these events was written and published by Robert Laneham, who was an attendant at the court. From him and other authorities Scott gleaned the details which make his account of such thrilling interest to the thousands of readers of his beautiful story. The latter's description of the castle as it stood at the time of the queen's sojourn there is said to be as accurate as any. He says:

"The outer wall of this splend and gigantic structure enclosed seven acres, a part of which was occupied by extensive stables, and by a pleasure garden, with its trim arbors and parterres, and the rest formed the large base or court, or outer yard of the noble castle. The lordly structure itself, which rose near the centre of this spacious enclosure, was composed of a huge pile of magnificent castellated buildings of different ages. It surrounded an inner court, and bearing, in the names attached to each portion of the magnificent mass, and in the armorial bearings which were emblazoned, the emblems of mighty chiefs who had long passed away, and whose history, could ambition have lent ear to it, might have read a lesson to the haughty favorite who had now acquired and was augmenting the fair domain. A large and massive keep, which formed the citadel of the castle, was of uncertain, though great, antiquity. It bore the name of Cæsar, perhaps from its resemblance to that in the Tower of London, so-called. The external wall of this royal castle was, on the south and west sides, defended by a lake, partly artificial, across which Leicester had constructed a stately bridge, that Elizabeth might enter the castle by a path hitherto untrodden."

Within the castle's close was the arboreal bower, upon the glass of which Sir Walter Raleigh, in a moments' ambitious thought engraved with his diamond ring the famous couplet:

"Fain would I rise
But that I fear to fall."

To which the queen coquettishly added:

"If thy courage fail thee,
Rise then not at all."

But this magnificent home has crumbled into ruin and decay. The stronger walls alone remain, the rooms are uninhabited, the walls are crumbling to dust as the years waste them away, and though the present owner, the Earl of Clarendon, takes great care to prevent the further dilapidation of the ruins, it is only a question of time when they will disappear forever. But the songs and stories of tradition, telling of its ancient grandeur, which the noblest and lowly have alike consecrated their pens to perpetuate, will survive and be sung and told over and over again for generations to come.

DE VALVO.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 25, 1919.

EDITORIAL.

PRINCE OF WALES IN ALBERTA.

IN his tour of Canada the Prince has reached the western province of Alberta, and the *London Times'* special correspondent cables an interesting account of his reception by the people of that province.

We are particularly interested in this part of the tour, for in Alberta His Royal Highness is surrounded by the towns and villages, farms and ranches of the Latter-day Saints. He will be hailed and loyally greeted along the line of his journey in that region by thousands of them. The most beautiful, and in many respects the most interesting building in the province is the Cardston Temple, now approaching completion. The fact of such a structure having become necessary testifies to the thrift, the prosperity, the wonderful increase in numbers and influence of the people of our Church, during the period of their settlement in that northern region, say as the *Times* correspondent does, within the last quarter of a century. There are now about ten thousand saints in Alberta.

The saints' settlements were begun about thirty-five years ago by pioneers from Cache Valley, Utah, and other parts of Utah and Idaho. They are typical Mormon colonies, comprising congregations of people forming wards and stakes of Zion, dwelling in substantial homes of their own creation, laid out in orderly towns and cities, as they have been wherever our people go in numbers. Children of the second and third generations have been born there. They are citizens of Canada. They have proved their loyalty to that nation and the British empire, by enlisting in the military service throughout the great war. They are regarded by the officials and business men of Canada as among the most dependable, industrious, virtuous and enterprising citizens. There is no doubt they turned out in large numbers to swell the multitudes in their greetings to the Prince as he passed through Alberta, and particularly during his stay at Edmonton and Calgary.

It would have been a great honor and delight to the saints had it been possible for the Prince to visit them at Cardston, as no doubt it would have been a unique and perhaps among the most interesting of his experiences, to encounter there thousands of

his nation's loyal subjects in the communities of Latter-day Saints.

The following is the *Times'* correspondent's account of the Prince's progress, sent from Edmonton, September 13th:

"Having finished up his visit to the Stampede at Saskatoon by riding on a broncho, which had taken part in it, down the course, surrounded by a picturesque escort of mounted cowboys, the Prince arrived at Edmonton yesterday morning and since then has been received with the same amazing outbursts of popular affection that have marked the whole of his tour.

"Westerners say of themselves that they are not a demonstrative people, but it is as hard to believe them as it is to look at a town like Edmonton and understand how they have been able to build it up out here in the wilds in less than a quarter of a century. Only twelve years ago the wide main street was like a ploughed field. It is now as smooth and hard as Piccadilly, and, side by side with tiny one-storeyed shacks, which still occupy some few of the plots along it, it is surrounded by banks, shops and other buildings including one particularly fine hotel, all of which would do credit to any town in Europe.

"The whole city, on both sides of the river, on the banks of which it is beautifully situated, is laid out on the same broad spacious lines with an eye to the future which awaits it as the gateway to the North and the flourishing and wealthy district of Peace River. The Parliament Buildings, where the Prince danced last night, and, on the opposite bank, the military hospitals and the University, which he visited this morning, from which, as from all these Canadian Universities, a very large percentage of the dons and undergraduates went overseas, are even more remarkable, and the residential quarters are rich in comfortable, well-built houses which even now, though much is still to be completed, form a garden city of great charm.

"At Alberta University, where this morning the honorary degree of L. L. D. was conferred upon him, and yesterday, after lunch, the Prince made two more of the graceful, thoughtful, and tactful speeches, for which he has now established a reputation, dwelling specially on the sense of freedom which one finds in this prairie air and among these prairie cities. The newspapers everywhere are full of his portraits and his praises."

It is a fact, not fully apprehended and appreciated in Great Britain, that the "land of Zion" means British America, as well as the United States; and that the conditions of citizenship in both countries permit Latter-day Saints to enjoy their religion, subscribe to all their characteristic enterprises, and establish and develop settlements with equal freedom and protection in both countries. As a result of this freedom to expand their settlements the colonies have gone from the western states into the western provinces, especially to Alberta, and been wonderfully prospered.

More recently a mission, known as the Eastern Canada mission, has been organized with headquarters at Toronto.

J. F. W.

IN this issue of the *Star* we print the first of a series of articles upon the aboriginal Americans, from the gifted pen of Elder Levi Edgar Young, of the First Council of Seventies. These articles were prepared and published in the *Young Woman's Journal*, for use in the Young Ladies' Mutual Improvement Associations, as supplementary to a series of subjective outlines arranged for study of the members. It is possible that these outlines will be made available for the M. I. A. in this mission, somewhat modified to meet the requirements here. The articles also have been somewhat abridged to meet the limitations of our space. That they will be read with intense interest and profit by the young men and women of the associations in this mission is our fervent hope and expectation.

ANCIENT AMERICA.

BY LEVI EDGAR YOUNG.

AFTER the conquest of Mexico by Cortez in 1520, the Spanish government established its power in all the country southward as far as Peru; and northward all along the Pacific coast indefinitely. All the present confines of the United States west of the Rocky Mountains was claimed by Spain until far down into the nineteenth century. In the sixteenth century of exploration and discovery by the adventurers and padres of the Court of Spain, the remains of great temples and cities were discovered as well as peoples who were descendants of civilizations that were well nigh extinct. Much was written of this far past by the Spanish historians, and during the last century, the crumbling remains of Mexico, Yucatan, Central America, Peru, as well as the Cliff Dwellings and Mounds of the United States, have offered up much of their stories, that had slipped away unrecorded from the knowledge of men. In the New World, written history can tell us only the story of men and nations since the days of Columbus. Beyond this, our "resources are limited to a meager body of untrustworthy tradition," and the scattered traces of the things that men have made. By a study of the latter, the history of the Red race and its cultural achievements may be carried back through the centuries to the frontier of the great unknown. The virile genius of the people of ancient America is shown in their architecture, painting, sculpture, metallurgy, as well as textile and plastic arts.

We read about the temples and pyramids of ancient Egypt; we

admire the ruins of the Acropolis at Athens; we wonder about the life of the Romans at the time of the Cæsars; but in America there is a problem for the archaeologist and historian which eclipses all other subjects of ancient times in interest and magnitude. Whoever these people were, they reached the zenith of their civilization, and went down before it was known to the white man. * * *

“So fleet the works of men
Back to their earth again,
Ancient and holy things fade like a dream.”

Of the Aztec civilization of ancient Mexico, Prescott says:

“Of all the extensive empires which acknowledged the authority of Spain in the New World, no portion for interest and importance can be compared with Mexico; * * * the character of its ancient inhabitants, not only surpassing in intelligence that of the other North American races, but reminding us by their monuments, of the primitive civilization of Egypt and Hindostan.”

In the United States we have the cliff dwellings in Colorado, Utah, New Mexico, and Arizona. Many hundreds of these dwellings are picturesquely located and were attractive sites for human settlements. Of the Mesa Verde Cliff Dwellings, Mr. Eugene Parsons says:

“The southwest has pre-historic monuments as remarkable as those of Babylon and Egypt. Southwestern Colorado has architectural wonders in the ruins of the Mesa Verde, such as cannot be matched elsewhere in the United States.”

The Cliff Dwellings of Utah are a mecca for the archaeologist. Some of them, superb in their Mountain fastnesses, leave an indelible impression on the mind. The San Juan district was once a centre of government and culture. The peoples inhabiting this part had homes and knew a well developed home life. The children played their games, and parents, after providing for the meals by hunting, and tilling the soil, directed their thoughts to the Supreme Being. They used the wooden plow and raised corn, pumpkins, squash, and beans. The women used distaff and spindle, and the men filled large reservoirs for irrigating purposes. Water was carried in beautiful jars. The dwellings stand out here and there, clear and sharp against the sky, and one feels oneself transported to another age and living the life of another people. The land of the cliff dwellings is like an old theatre. The scenery and settings are still present, but the men and women who enacted the drama of life have gone and left the stage-setting behind.

Since the days of Columbus, and more particularly in the nineteenth century, archaeologists have resurrected the ancient life of America to a very great extent. Scientific archaeology, which is slowly and patiently constructing the history of pre-historic

America, enabling us to see the types of men, their industries and ideals of life, their governments and family life, is specifically a growth of our own day. The Temples of Yucatan and Central America, as well as those of the Inca of Peru, bear evidence of the greatness of the people who built them. It was the Spanish conquerors who first wrote about them, and in the beginning of the nineteenth century, Lord Kingsborough brought to bear on the subject a rich fund of knowledge, and since his day, scientific research and co-ordination have revealed to us the wonders of ancient America.

In writing about this subject, we wish for convenience to divide it into four parts: First, the Incas of Peru; second, the Aztecs of Mexico, with the Maya of Yucatan; third, the Cliff Dwellings within the present confines of the United States; and fourth, the Mound Builders.

The Incas developed a distinct culture without any influence from the outside. The territory occupied by these people comprises what is now Peru and Bolivia in South America. When they were discovered by Pizarro in 1532, they formed a mighty empire, composed of several nations, all of which had been brought under one central government, and having one language. They built cities and homes on the lofty plateaus of the Andes, and in the fertile valleys. The empire at its zenith measured 2,000 miles by 300 miles in extent, and varied from high plateau and mountain to sea level. The land had a diversity of animals and plant life. In their agricultural pursuits, irrigation was carried on in the valleys, as most of these were arid. Maize was cultivated to a high degree of perfection, and many different kinds were grown. Great fields of cotton were cultivated, and in the homes were the carding and spinning wheels. With the maize and cotton, went the cultivation of the melon, beans, squash, gourds, pumpkins, cocoa, pepper, and potatoes, and the llama, alpaca, and dog comprised the principal domesticated animals. The peasantry cultivated every available piece of land, and indications are that there was a large population in some parts. The remains of large canals and reservoirs have been found, and it is said by one authority (Robertson: "History of America") that the canals may be followed for days, and show plainly the result of careful engineering. Skilful workers in metals, they knew the uses of copper and gold, iron and silver, the smelting of which they understood. Recent discoveries show that they built large blast furnaces.

Judging from the size of the ruins, the population of the Inca cities was large. The question of population is determined approximately by the size of the dwellings and castles. One author describes a castle near the village of Tishuanacu, near Lake Titicaca. It is nearly 13,000 feet above the level of the sea, and covers an area of 140,000 square yards. The masonry is beautiful, and the workmanship very artistic. Its rooms are counted by

the hundreds, and the building must have housed thousands of people. Like the castles of Europe in the Middle Ages, it shows how people built to defend themselves, and every castle had its religious shrines and sacred chambers. * * *

The Incas had a monarchical form of government. Their records show long lists of kings and dynasties, and like all such governments, there was the aristocracy on one side, and the serfs and slaves on the other. Even the religion was autocratic and encouraged class distinction. Cuzco was the center of a great confederacy, and in this city was gathered all the chief officials of the king, together with his council. One very eminent author holds that the empire of Peru was the most absolute theocracy the world has ever had. The Inca was the representative of the Great Deity upon the earth, and the organization of his government made it a "colossal bureaucracy," ramifying into the very homes of the people. The empire was divided into provinces, and over each was a governor of the royal house. Like the ancient Spartans, all males belonged to the State, and were drilled as soldiers, and directed by the State in their vocations.

These ancient people believed in a Deity who worked miracles. He was the Creator of all things—the Sun, Moon, and Stars, and lastly—Man. Man was made of the clay of the earth, and the Great Miracle-God breathed on him, and he lived. The priesthood received divine powers from God, and as there were various phases of it, there naturally grew administrative systems, both in the government as well as in the religion. Religion was solely directed by the State, and there was absolutely no individual right to believe as one pleased. Like all primitive peoples, the forefathers of the developed Incas believed that every family and village had its own god, and these gods were trees, rocks, mountains, rivers, etc. It was developed Totemism, and led in time to a higher form of religion. Lakes, rivers, mountains—all were regarded by the Peruvian tribes as places whence their ancestors issued from the greater world and to such places they paid deference and prayed. In all their religion, one finds the idea of a creative agency. A word or proper name is used much in their worship, according to the old Spanish writers. It is *Con-tissi-Viracocha* (He who gives origin or beginning), and the Incas believed themselves children of the Sun, which they worshiped as Creator. The name "Incas" means "People of the Sun." Another fundamental to their religion was the immortality of the soul, and for this reason they carefully buried their dead.

With such a system of religion, there would naturally be built great temples for worship as well as altars before which the priests offered prayers and sacrifice. One of the most remarkable discoveries made in Peru is that of the Town of Gold, at Cuzco. It is literally a Golden Temple. Situated on an eminence eighty feet high, the temple "looked down upon gardens filled, according to

the conquering Spaniards, with treasures of gold and silver.' The inner and outer walls of the temple were covered with plates of pure gold, the doorways were formed by huge monoliths, and within, behind an altar of gold, "was a huge plate of shining metal, engraved with the features of the sun-god. The surface of this plate was enriched by a thousand gems, the scintillation of which was almost insupportable." Surrounding this temple of gold, were smaller ones, all of which impressed the Spaniards with their dazzling beauty. In the temple of the Moon, the mythic mother of the Inca dynasty, was a great silver plate, corresponding to the gold plate in the Temple of Gold. In the rainbow temple of Cyncha, heaven was represented by a great arch of gold, skilfully painted in wonderful colors. In other places in the land, great temples and altars have been found, all indicating the wonderful, but mystic religion of these ancient peoples.

MINUTES OF THE HULL CONFERENCE.

THE semi-annual conference at Hull, was held September 14th, 1919. There were in attendance: President George Albert Smith and wife, Elder Lon J. Haddock; President Gardham Stainton, and Elders Robert H. Summers, and C. LeRoy Atterton.

The morning session: Invocation by Brother Thomas W. Smith.

President Stainton welcomed all to the meeting and hoped we should be spiritually blest. The Hull Primary class recited the Sacrament gem. The Sacrament was administered by Thomas Wharram and J. W. Jones, assisted by Brothers Herbert E. Bushell and Arthur Preston. The children of the Hull and Grimsby Sunday-schools rendered songs, gems, and Book of Mormon stories.

Elder Haddock made instructive comments upon the exercises, and bore a strong testimony. He emphasized the necessity of keeping the Word of Wisdom, and urged the saints to be united.

Sister Lucy W. Smith addressed the congregation. Said that though our membership here compared with those in America is small, we could still enjoy the blessings of the Lord. We are living in a gospel dispensation and should not forget to make the most of our time; to learn our duties and collect our genealogy before going to Zion.

Benediction by Brother Herbert F. Hall.

Afternoon session: Prayer by Brother J. F. Walker. The general and local authorities were sustained.

Elder Summers spoke of how the different creeds varied in their doctrine and were not consistent with the Bible. Bore a strong testimony to the divinity of the mission of the Prophet Joseph Smith.

Elder Atterton told us that we should learn step by step, line

upon line, precept upon precept, until we came to a fulness of the knowledge of the truth.

President Stainton in addressing the people said he had enjoyed the conference. Said it was essential to comply with the will of our heavenly Father and be ever ready. Said we should never be ashamed of the gospel of Jesus Christ.

President George Albert Smith occupied the remaining time. In his opening remarks said many people did not know whence they came, why they are here, nor whither they were bound. Some believed that they came from animals, which is nonsense. In Genesis we find that God says: "Let us make man in our own image." He explained the pre-existence, and spoke upon the relationship between the spirit and the body, and quoted from the Doctrine and Covenants. "Without the spirit and the body there cannot be a fulness of joy." He then dwelt at some length upon baptism for the remission of sins. "Peace has been taken from the earth, and not until mankind turns from the error of their ways, will peace be restored; real peace which is lasting will not come until Christ reigns upon the earth."

Benediction by Brother Robert Watson.

The evening session: Prayer by James R. Skipworth.

The first speaker was Sister Lucy W. Smith, who spoke upon the various womens' organizations of the Church. She expounded the ways of Satan from the Book of Mormon, showing us how gently he leads men gradually into sin. Spoke concerning the early days of the pioneers, and their hardships.

Elder Haddock spoke from the hymn, "High on the mountain top." Told of the grand Temple built away in the mountains. Of the many thousands from all over the world, that had gathered to the "tops of the mountains." Said that Christ had appeared, and revealed sacred things in these the latter days, that the Father and the Son came to the boy Joseph Smith, and that this was a startling statement to make, but is nevertheless true. No other Church upon the earth made such a declaration, and had not received any such revelation. He spoke of the critical times, and how, after all this sorrow and bloodshed, even now the world is pursuing its evil designs, worshiping at the shrine of pleasure and becoming slaves to Satan. Urged men and women to live good, honest and clean lives.

President George Albert Smith was the concluding speaker. Said the Lord poured blessings out upon those who serve Him; exhorted the people to seek and they should find; to pray with a prayerful heart, putting prejudice to one side, and they would receive a testimony that this gospel is true. Said we should so live that when the time came to pass to the great beyond, we would hear: "Well done thou good and faithful servant, enter into the joy of thy Lord."

President Stainton made a few closing remarks, thanked all who

had helped to make the conference a success, and offered the closing prayer.

A priesthood, lady missionary, officers and teachers' meeting was held on September 13th, 1919, as well as a special priesthood meeting on Sunday, between the morning and afternoon sessions of the conference. Reports were heard from all present. Many questions were asked and answered by President George Albert Smith and Elder Haddock. The meeting concluded with all feeling well in the work, and having a desire to continue on.

A baptismal service was held during the conference, when six persons were added to the Church, three adults and three children. Elders Stainton and Summers officiated.

IVY M. NORMAN, Clerk pro. tem.

FROM THE MISSION FIELD.

District Meeting.—A district meeting of the Sunderland, South Shields and Gateshead branches, Newcastle conference, was held at South Shields, Sunday, August 31st, 1919, President David E. Randall and Elder Herbert Burrell were present. At the morning priesthood meeting the branches were reported, and the lady missionaries stated their feelings toward the work. The afternoon the Sunday-school gave songs, recitations, and talks, which were enthusiastically rendered. There were sixty-one present at the evening meeting. The sacrament was administered and the general and local authorities were sustained. Sister Ada Briggs spoke on the blessings of the gospel, and urged the saints to be charitable. Brother George Mills taught the saints how to prepare for partaking of the sacrament. Elder Burrell spoke on the beauty of the personality of the Godhead, as understood by the Latter-day Saints. President Randall, in the concluding remarks, showed the fallacy of the "belief alone" doctrine. A duet and quartette were very pleasingly rendered by members of the Shildon and Sunderland branches, respectively. A fine spirit was manifest throughout the day.

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EDITED, PRINTED AND PUBLISHED BY GEORGE ALBERT SMITH, 295 EDGE LANE

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN.